[99 cont.]

244 p. 314. In this connection, see also the statement by Quiros in Dalrymple, p. 165.

ripen in [100] about eight months (1); the tubers attain a

1. Joest in Baessler, p. 380.

252 weight of three to four pounds (2). Like other tubers they are

2. Dillon, p. 312.

prepared either by being roasted in the hot ashes of the hearth or by being steamed between the stones of the well-known Polynesian oven (3). The yam is first washed in sea water.

3. Carteret, p. 351. Dillon, ibid. Lesson, Revue d'Anthropologie, V, p. 270. Joest in Baessler, p. 391. Salt is otherwise unknown.

[262]

The women tend to the cooking, including that in the oven (4).

4. Sainson in D'Urville, p. 356.

262 The principal meal, which consists chiefly of yams, is eaten
264 shortly before sunset. In the morning either leftovers from the evening meal, which usually are insignificant, or in place of them a light breakfast of coconuts, nde, crabs, and the like are eaten (5).

5. Joest, loc. cit.

244 Perhaps Ndeni does not have enough water for taro
221 cultivation, which is very demanding. Even Vanikoro apparently does not always have enough water to cultivate taro

[130 cont.] Gaimard lists quite a number of persons
622 [565] in each settlement, besides the actual village chief, who belong to the rank of chief. The chiefs -- it is not noted whether all of them or only the village chiefs, probably all, in view of what will presently be said about taboos -- enjoy religious respect, are the mediators with the atua. Dillon ascribes special religious standing to Moembe, the chief of Maneve. The chiefs of the [565] entire group constituted a closed corporation, which did not take part in the quarrels of their subjects. Their esteem [131] ex- [628] tended also to the inhabitants of neighboring villages to such an extent that they induced people who were at war with each other to separate and were able to bring about the return of prisoners. [576] One village had a female chief (1). A sign of esteem is hand-

1. Dillon, pp. 153, 177, 193 f., 232, 266 (according to p. 177, the wife and daughter of a chief not only wore the bark belt, but also the breast disk of the men, but no ornaments in their short hair). D'Urville, pp. 135, 149, 172 f., 176, 183, etc. Quoy, ibid., p. 317. Sainson, ibid., p. 356 (he maintains that only the chiefs may eat pigs). Gaimard, ibid., pp. 323 ff., 327 f., 347 f.

[554]

[262]

[576] kissing, that is to say, probably the touching of the back of the hand with the nose (2).

2. D'Urville, pp. 175, 188.

622 784 [264] One of the principal functions of chiefdom in Polynesia is the taboo. On Vanikoro, refuse from the meals of a chief is taboo, wholly in the Polynesian manner, and is therefore tossed into the sea. On the other hand, only chiefs are not affected by the taboo that lies on any kind of object; for instance, they may enter tabooed areas without taking special precautions,

/184 cont./
251 supply, which has undergone a kind of process of fermentation,
262 is greedily consumed (1).]

1: [O'Ferrall, section "Matema." Coombe, pp. 204 f.]

262 As far as I know, the inhabitants of Nitendi do not use sago, but the Reef Islanders do. They spend a few months of
166 each year in Nitendi, where, for example, in Carlisle Bay, they have acquired land and /185/ founded a colony. There they ob-
251 tain sago (1), which they store in plaited cylinders three meters
[215]

1. [Speiser, Südsee, p. 301.]

long and about 40 centimeters in diameter. These /Fig. 27 appears here/ tubes are hung in the men's house under the ridge beam. The plaiting is very simple (Fig. 28).

231 [Half-wild pigs are kept. Stone /Fig. 28 appears here/
[351] walls around the villages and plantings serve to keep them away.
[269] After a meal the natives take the leftovers into the bush and call the pigs, who recognize their master's voice perfectly. Sometimes an ear ring, or nowadays a piece of red cloth, are put in the ears of the pigs (2).]

2. [O'Ferrall, section "Headmen." Strange pigs that get into the plantings may be killed and consumed.]

Fishing and Hunting

226 Fishing is exclusively men's work, as is the making of
462 nets (3). Fishing has been highly perfected, and nets are made
229 [Text continues on p. 93--Analyst]

3. [See below, pp. 99 f.]